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The Birth of the Evangelical Hymn.

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At town-fairs in Germany, during the latter part of the year 1523, tradespeople offered for sale small leaflets on which a German hymn was printed. During the next years these leaflets were displaced by small booklets, containing 8, 25, and finally 32 hymns. The earliest title under which these collections were published was *Enchiridion, or Handbook*. They issued from presses in Wittenberg, Nuernberg, Erfurt, and other places. A later title was *Geistliches Gesangbuechlein* (Booklet of Spiritual Songs). The author of most of these hymns was Luther. As a rule, the tune for these hymns was indicated at the head, and for some of the hymns the notes were printed with the hymns, especially where an entirely new melody was offered. For most of the hymns a melody with which the people were familiar from the old Latin service was used, sometimes in an adaptation to make them fit to the new German text.

These leaflets and booklets are the embryo hymnal of the Reformation. The thought of producing them originated in Luther's mind. While reconstructing the order of service for the church at Wittenberg, after the break with Rome, Luther felt the need of good German hymns being sung by the congregation, now that the sermon and the reading of the Scripture-lessons took place in the people's language. First he thought of translating the best-known Latin hymns into German and using them alternately with the Latin hymns of the old ritual. He actually produced a few translations himself, but found that few of the hymns in use breathed the proper spirit and were worthy of being taken over into the reformed German service even in a translation. Accordingly, his next effort was to find poets for composing proper German hymns. His correspondence since 1523 is teeming with appeals to his friends to get busy and furnish him one or more

hymns. From Spalatin, whom he credits with speaking an elegant German and having at his command a copious vocabulary, he expected much. He only warns him against the use of new-fangled terms and court phrases and urges him to talk a simple, popular language and make his meaning as plain as the Hebrew poets made theirs in the Psalms. To show Spalatin just what he wanted, he submitted to him a sample of poetry composed by himself, but confessed that his was a poor effort, and that he did not possess the gift of producing what he wished. He also suggested particular psalms from which Spalatin might build up a good hymn. He got nothing from Spalatin nor from the court marshal John Dolzig, whom he had importuned in a similar manner. From his colleague Justus Jonas he obtained the hymn "Wo Gott der Herr nicht bei uns haelt,"¹⁾ composed from Ps. 124. Agricola furnished a hymn from Ps. 117: "Froehlich wollen wir Hallelujah singen." The finest contribution came from Paul Speratus: "Es ist das Heil uns kommen her." Erhart Hegenwalt, from Switzerland, happened to visit Wittenberg and was pressed into service for the new hymnary; he composed "Erbarm' dich mein, o Herre Gott," from Ps. 51. Luther published each hymn as soon as he received it. His own productions, however, surpassed all contributions that he received, spite of his modesty and deprecating remarks about them. Not only by the quality of his hymns, their profound spirituality, their fervor and sturdy, striking diction, but also quantitatively Luther in the course of time became the chief builder of the hymnal of the Reformation. The St. Louis Edition of his works, on the basis of Wackernagel's research, ascribes to him 41 hymns and poems.²⁾

1) No. 284 in the *Ev. Luth. Hymn-book* of the Missouri Synod.

2) X, 1422—1481. This entire chapter, together with the introductory paragraphs in cols. 115—122, deserves study because of its minute information. This would be the most intelligent and profitable way of celebrating the four-hundredth anniversary of the Lutheran church hymn. The Erlangen Edition offers Luther's hymns in Vol. 56, 293—370. For collateral reading the following may be suggested: Wackernagel, *Das deutsche Kirchenlied*, Vol. III, 1 ff.; Koestlin, *Martin Luther*, Vol. I, 535—542; *Four Hundred Years*, pp. 159—172; 240—253; Julian, *Dictionary of Hymnology*. During the late war there appeared: K. Balthasar, *Luther der Saenger des deutschen Volkes* (Guetersloh, 1917), and P. Althaus, *Luther als der Vater des evangelischen Kirchenliedes* (Leipzig, 1917). The greatest source-books for hymnological studies still are Koch, *Geschichte des Kirchenliedes* (1852 ff.), and Nelle, *Geschichte des deutschen evangelischen Kirchenliedes* (1904).

The early leaflets and pamphlets containing the first evangelical hymns proved a powerful missionary agency for the Reformation. They put the great principles for which Luther and his associates were struggling against Romanism and fanaticism into song. On the wings of stirring melodies the profound truths of human misery under sin and the rescuing mercy and redeeming love of God flew to every part of Germany. Eagerly the people, young and old, reached for the precious little sheets, committed them to memory, hummed them while at their daily tasks, and sang them in company on the village green under the great linden-tree where they would gather at evening when the day's work was done. Truly, a splendid pastime! But the glorious value of these hymns was most strikingly revealed during the service at church, when the entire congregation, with the new songs of salvation, filled the stately edifices that had echoed formerly with melancholy litanies and *aves* and *salves*. Then the heart of the people was poured out in Christian elegies of sorrow and angelic chorals of joy; then profound convictions found utterance, faith spoke in melodies, blessed assurances were sunk more deeply into consciences calmed with the great peace of God, courage for life's battles rose, and joyful hope made all the worry and strife of this earth seem paltry.

The early evangelical hymns are worthy of theological study. Never has the evangelical *ordo salutis* found more adequate expression. Many famous treatises of that age might perish; the genuine Gospel would continue to live in these songs of the justified. Also the historian has reason to study these hymns carefully; they were, and still are, a spiritual dynamic of matchless effectiveness in the work of the Church. Pfarrer Eichner, of Wilhermsdorf, has attempted a study of the three great hymns of Luther in 1523,³⁾ from which we cull excerpts and offer them herewith in a free reproduction.

“On account of its historical import the hymn ‘Nun freut euch’⁴⁾ deserves universal notice this year, for the inner development of Luther is reflected in it as in a wonderful mirror. Its characteristics are: powerful force, childlike simplicity, and soulful depth. Its central thought is the sublime article of faith concerning the justification of a sinner by grace alone, through faith. This article contains the program of the Reformation. Luther gave several headings to this hymn in its various editions; they

3) *Pastoralblaetter* for October, 1923, pp. 13—17.

4) *Ev. Luth. Hymn-book* of the Missouri Synod, No. 310.

can all be comprehended most aptly in the heading which he chose last, in 1545: 'A Hymn of Gratitude for the Highest Favors Which God has Shown Us in Christ.' The original melody for this hymn strikingly reproduces the basic tenor of the entire hymn: 'The voice of the German church-hymn was heard in it for the first time, and with lightning force it went through all German lands, inviting men to praise God's eternal decree of redemption of the human race and evangelical liberty.' Paul Gerhardt had conceived a special love for this hymn and frequently permitted thoughts from this hymn to echo in his own poems.

"In the first stanza the singer calls upon all Christendom to join him in rejoicing over 'God's sweet, wondrous deed,' namely, His redeeming work. In the second and third stanzas Luther's ego speaks, depicting his personal religious experiences. We behold in spirit the young Augustinian monk prostrate in his cell and wrestling with God for the salvation of his soul. He has learned to know how powerless is his sinful will and how inadequate his works. Despondency, yea, despair seizes him and drives him to the gates of hell. Presently he has reached the turning-point in his soul-battle, and the opening word of the fourth stanza, '*da*', signals the event. The blessed light of a new knowledge of salvation falls into his weary, agonized heart. He beholds paradise opened and is made a witness of God's eternal decree of redemption. He hears the Father and the Son deliberating on the way of salvation (fourth and fifth stanzas). In the sixth to ninth stanzas there is presented to us the portrait of the life of Jesus, with its Biblical basis in Phil. 2. The seventh stanza lays bare to our eyes the pulsating heart of this entire evangelical poem: it offers us a description of justifying faith such as has not been given us since the days of Paul. Full of significance is the tenth stanza, — note also the second half of the ninth! — where emphasis is placed on what is demanded of the pardoned sinner, *viz.*, that he continue the work of Christ in His Church. The phrase 'zur Letze,' is to be interpreted, 'for your refreshing at your departure.'"⁵⁾

This is the first evangelical church-hymn. It is actually a monument of the Reformation. With shocking truth and frankness it marks the way which Luther had to traverse from the day that he entered the monastery until he obtained perfect peace in his heart by justification through faith. Our congregations should

5) The meaning is weakly suggested by "bequeath" in our English rendering.

be made to realize during the course of this year that a record like the one just sketched of Luther's most momentous experience is contained in our hymn-book. At the same time, however, the fact is to be stressed that every one may and should realize in his own life what Luther has recorded in poetic form as his very personal experience; hence what he states in this hymn applies to every Christian. Luther himself has expressed this fact in the opening stanza, where he summons the "Christen g'mein . . . all' in ein" (Christians in common, one and all) to rejoice with him. Accordingly, since the days of Luther this hymn has always exerted a decisive influence and blazed a way into the hearts of men, because it is simply impossible for a Christian not to yield to the power of its truth. True, the hymn may not have been originally intended for use during worship. W. Nelle calls attention to the fact that the singing of this hymn presents peculiar difficulties even in our day, because in this hymn the congregation, the sinner, the Father, and the Lord Christ follow each other as speakers, and while the congregation begins the hymn, it does not conclude it. Still, these difficulties could be reduced if the congregation that is to sing this hymn were to be made familiar with its singular import and glorious content. Vilmer characterizes the entire hymn thus: "It is a complete summary of the experience of Luther, of the entire Christian experience of justification by faith alone, a genuine paean of Christian experience, and as such a symbol of our Church which can never be surrendered. It begins with uttering joy over the fact that was realized, in a note of triumph, and then explains how this triumphant joy was attained. Every detail of the process is explained with the utmost realism."⁶⁾

In the hymn "Aus tiefer Not schrei' ich zu dir"⁷⁾ Luther

6) Vilmar also explains the prosodic technique in the construction of the first hymn of the German Reformation: "Gebaut ist es in dem dreiteiligen Strophenbau, und zwar in einer Weise, welche frueher zwar auch schon vorhanden war, aber doch, wie es scheint, erst durch dieses Lied recht allgemein wurde. Jede Strophe besteht aus sieben Zeilen, jede Stolle besteht aus zwei und der Abgesang aus drei Zeilen. Die erste Zeile jeder Stolle ist stumpf und die je zweite Zeile klingend gereimt. Der Abgesang hat ein stumpf gereimtes Reimpaar und eine Waise (reimlose Zeile). Siebenzeilige Glieder finden sich mehr, aber die Verhaeltnisse der Reime sind andere. Es eignet sich dieser Bau ganz vorzueglich zu lebhafter, bewegter Darstellung, jedoch nicht ausschliesslich zur Darstellung des Jubels, wie manchmal ist gesagt worden, sondern auch zum Ausdruck tiefsten Schmerzes. In demselben Mass ist auch gebaut 'Aus tiefer Not schrei' ich zu dir.'

7) *Ev. Luth. Hymn-book of the Missouri Synod, No. 415.*

himself is speaking to us. There are two editions of this hymn, one containing five, the other four strophes. The former, likely, is the older. Luther embodied this hymn, in 1542, in his collection of Christian funeral hymns, and it was frequently used in later times at burials. In the first print, of 1523, this hymn is still without its peculiar melody, which gives beautiful tonal expression both to repentance and faith. Even Catholics seized upon this hymn and published it in a new recension. The hymn boasts mighty achievements in the course of the Reformation. For instance, it is said to have aided materially in introducing the Reformation in the district of Magdeburg. During his sojourn at Castle Coburg in 1530 Luther drew strength from this hymn in hours of deep despondency. During the siege of Strassburg by the French in 1681 the Evangelical congregation started to sing this hymn in the *Muenster*. It proved to be the last evangelical hymn sung in that church, for when the fortress was taken by the French, the *Muenster*, or Dome, had to be surrendered to the Catholics for worship. Also during the late World War many a soldier found in this hymn an apt expression of his own sentiments in moments of supreme danger.

The singer starts with a cry of distress from the depth of sinful misery, as if to induce himself to cling to the grace of God alone, to which he reverts in the second stanza. Embracing the Word of God, he declares in the third stanza that he places all his trust in the mercy of God. Braced by this confidence, he is, in the fourth stanza, seen crushing all his afflictions under foot. Having thus fought the penitent sinner's battle with God to a finish, he declares himself certain, in the fifth stanza, of the successful outcome of his struggle. Step by step the singer has climbed to the summit of his song. He has achieved inward freedom from all agony. He enjoys consolation; that is the trophy of his battle of prayer. Now, too, he is in a position to offer comfort to such as have to fight the same battle. No longer he speaks in the singular, but in the plural number:—

Ob bei uns ist der Suenden viel,
Bei Gott ist viel mehr Gnade.

The poet has arrived at the psychological point which his great protagonist Paul had reached when he broke forth in the triumphant language recorded in Rom. 8, 33. 34. Luther has called the composer of the 130th Psalm "a genuine master and doctor of Holy Writ." The experiences recited in this psalm from

beginning to end, more strikingly than in any other, Luther had personally lived through. Like the psalmist he had called and cried from the depth of alienation from God; like him he had waited from one vigil to the next, until he, too, had found that "with the Lord there is mercy, and with Him is plenteous redemption." For this reason his hymn "Aus tiefer Not," having been born out of the 130th Psalm, has touched the hearts of men like lightning. Abundant blessings that have sprung from the perusal of this hymn can be exhibited from the records of history.

While the two hymns sketched in the preceding paragraphs delineate to us the inner development of Luther himself, the evolution of the reformatory movement is aptly illustrated by the third hymn of the year 1523. There is no doubt that the hymn "Ach Gott vom Himmel, sieh darein"⁸⁾ had its origin in a very agitated moment of the Reformer's life. It was wrested from him at a time when his mind was directed, not only against the perverters of the Gospel in the Catholic Church, but also against all the false teachers who at that time were putting the work of the Reformation in jeopardy, chiefly against Carlstadt and Muenzer. Accordingly, the first three stanzas depict the deplorable condition of Christendom, while the last stanzas describe the Reformation and the new life in the Church and in the heart of Christians. This hymn has been aptly inscribed "A Hymn regarding the Word of God and the Christian Church." Its prosodic structure is the same as that of the two hymns reviewed in the foregoing and explains why this structure has been termed the psalm strophe or Luther strophe. There is a tone of energetic questioning, of challenge, in it. It draws blasts from the trumpet which the psalmists used. Great effects of this hymn were recorded in the sixteenth century. For the reformatory activity of Ph. J. Spener the fourth stanza became the slogan. On a number of occasions he drew comfort and cheer from the singing of this verse. In the course of time the Catholics appropriated this hymn; they recast it and turned the attacks which this hymn makes on the Catholic Church into attacks on the Evangelical Church. The peculiar melody for this hymn is thus described by W. Nelle: "It moves the heart and yet is full of vigor, thus equaling the text in noble qualities, and even surpassing it in lyrical power. We should love all the more to sing the hymn after this melody because the melody came into existence with the hymn and belongs exclusively

8) *Ev. Luth. Hymn-book* of the Missouri Synod, No. 278.

to it. No hymn of any renown has been composed after this melody." E. Koch characterizes the hymn as follows: "It is a hymn full of ideas that have made world history, a masterful achievement of our faithful father Luther, a twin sister of 'Nun freut euch.' While the latter directs our view to the redeeming acts of God and accordingly starts with a cheerful note, the former makes our hearts feel the full solemnity of those days of historical moment for the world."

Pfarrer Eichner follows up his sketches of the great hymns of Luther in 1523 with a sketch of Paul Speratus's hymn, "Es ist das Heil uns kommen her,"⁹⁾ which Luther had requested of the author for his hymn-book. We must forego the pleasure of reproducing his remarks. He concludes his review with these words: "The Reformer stands towering above his contemporaries and brother poets. Even regarding his prose in his translation of the Bible and other writings it has justly been remarked that it 'exhibits everywhere truly poetical passages.' But his real poems—what mighty force and plenitude of spirit they breathe forth! All that Luther sang as a genuine poet welled up from his innermost depth by necessity, from an innate enthusiasm for 'singing and saying,' from the most personal experiences of a godly heart. There is nothing labored in his hymns; they are heavenly truth that he has witnessed and tested in his inner life. The year 1523 (to 1524) is the four-hundredth anniversary of the German Evangelical hymn and hymn-book; may it kindle afresh and strengthen our love for sacred song!"

THE THEOLOGICAL OBSERVER.

Testimony as to the Verbal Inspiration of the Bible.—The *Watchman-Examiner* (Baptist) contains an address delivered before the Philadelphia Ministers' Conference by Alvah J. McClain on the verbal inspiration of the Scriptures which is refreshing. The crux of the present controversy between the Fundamentalists and the Liberals is, after all, *the verbal inspiration of the Bible*. If this be accepted, then there is no room for man-made theories. After McClain had called attention to the various theories of inspiration: the Ordinary Theory, the Limited Theory, the Degrees Theory, the Dynamic Theory, and the Moral Theory, he said: "All these theories of inspiration, if not positively erroneous, are at least inadequate

9) Not in the Hymn-book of the Missouri Synod.

to explain the Bible. The wise method is to put them all aside and formulate our doctrine as we consider the testimony of the Book itself." He then proceeded to show that Jesus taught the verbal inspiration.

Finally he spoke of the nature of inspiration. He said:—

"The nearest approach perhaps to a definition of 'inspiration' is found in 2 Tim. 3, 16. Here we are told that 'All Scripture is given by inspiration of God.' The Revised Version changes this to 'Every Scripture inspired of God.' Both translations are somewhat misleading. In fact, as Warfield has pointed out, the English word 'inspiration' is really a misnomer for the thing I am discussing. But it has become so firmly entrenched in our theological language that we shall probably never get rid of it. To say that 'Scripture is inspired of God' gives the impression that Scripture is something already existing *into* which God breathed. Paul did not say this. He said, 'All Scripture is *theopneustos*, God-breathed!' That is to say, all Scripture is the product of the creative breath of God! No stronger term could have been chosen to assert the divine authorship of Scripture. The 'breath of God' in the Bible is a symbol of his almighty creative word. So we are told the heavens were made 'by the breath of His mouth. He spake, and it was done.' Into the first man God 'breathed the breath of life, . . . and man became a living soul.' To say, therefore, that Scripture is 'God-breathed' is to place the Scriptures in the same category as the universe and the spirit of man. All three are 'God-breathed,' the direct product of Almighty God.

"All this makes it plain that the object of what we call 'inspiration' is not the man, but the Book; not the writer, but his writings; not the speaker, but his words. The purpose of God in inspiration was not to give us a number of infallible men who would soon pass away, but to give us an infallible Book that would never pass away. As the prophet said, 'All flesh is grass. . . . The grass withereth, the flower fadeth, but the Word of our God shall stand forever.' Flesh may fail, but the Word stands. Here is the dividing-line—the great gulf fixed between most theories of inspiration and the truth. Theories look at the writers. The truth looks at the Book. Theories say, 'Matthew, Mark, and John were inspired.' The truth says, 'The Scriptures are inspired.'

"It is also evident that inspiration describes a result rather than a process. How God could control a man so that what he wrote would be the very Word of God is an inscrutable mystery, and I venture to say it will remain so. But why should such a question concern us? What we need to know is not, 'How did God breathe forth the Scripture?' but, 'Did He do it?' When we are hungry, the thing that interests us most is that there is food on the table. How the different dishes were made we are willing to leave with the cook. How the different elements were combined so as to make food, we are willing to leave to the *savants*. Let them discuss it. We shall eat. So to the Christian it is enough to know that the Scripture is God-

breathed. We will feed upon it as the living Word of the living God, and let the doctors wrangle over how it came to be so. I suppose that the process of inspiration will always be a field of legitimate inquiry, but it is the result that interests me most. It is better to have life than to be able to explain life. It is better to know the Scriptures are God-breathed than to know how it was done.

"What is the extent of the Bible's inspiration? How far did God exercise His influence over the writers of Scripture? Did it extend only to the thoughts and ideas expressed, or did it extend down even to the choice of their words? On this point the Bible bears no uncertain witness. The words of Scripture are inspired. Out of the mass of testimony I shall select only three references:—

1) 'All Scripture is God-breathed.' But Scripture is *graphe*—writing! And writing is impossible without words.

2) Writing to the Corinthians, the Apostle Paul declares he speaks 'not in words which man's wisdom teacheth, but which the Holy Ghost teacheth.'

3) The testimony of our Lord is not less definite, but really advances far beyond all other declarations on this point. He reminded His hearers that heaven and earth will pass away, but not 'one jot or one tittle' could in any wise 'pass from the Law till all be fulfilled.'

"An inspired Bible apart from inspired words is an unthinkable, absurd proposition. There is but one kind of Biblical inspiration, and that is verbal inspiration. For no matter what my own particular theory may be, it has to do with words. The Bible is a Book of words. Take away the words, and you have nothing left but the paper. No, some one says, we have more than that. We have the thoughts of the Bible left, and they are inspired. This is a statement that can easily be tested. Show me a Biblical thought apart from its words! Yes, I know you might dramatize a thought and thus show it to me. But where and how did you get your thought? There is but one answer—the Bible! It may be fascinating for some to ride these metaphysical merry-go-rounds, but when the thing stops and we get off, we are back to words every time!

"The doctrine of verbal inspiration has been severely criticized on the ground that it is mechanical, degrades the writers to the level of mere machines, and leaves no room for free agency. This criticism is unfair and reveals an ignorance, not only of the thing criticized, but also of the nature of free agency. Suppose the criticism were based on fact. Even then we might well rely on the words of another: 'The accuracy of God's revelation is a thing vastly more important than the free agency of a few men.' But the doctrine of a verbally inspired Bible does not rob its writers of their free agency. The ultimate aim of every Christian is to be controlled by the Holy Spirit, in thought and word and deed. If this means a loss of our free agency, then we are all working toward a goal which will make us nothing but machines. How foolish! To be Spirit-controlled does not mean the loss of free agency. A free agent acts as he pleases, and the Spirit-controlled man pleases to act in accordance

with the mind of the Spirit. There is nothing at all mechanical about it. Furthermore, the very men who object to the idea of inspired words are willing to approve the idea of inspired thoughts. They seem to feel that God could control the thoughts of man without violating His free agency, but not His words! Here we might ask with Dr. Gray: 'Where does the free agency of man reside, in his mind or in his mouth?' Shall we say that man is free when God controls his thoughts, but he is not free when that control extends to the expression of his thoughts? The whole argument is summed up well by A. J. Gordon, who remarks: 'To deny that the Holy Spirit speaks in Scripture is an intelligible proposition. But if we admit that He speaks, then it is impossible for us to know what He says except as we have His words.'

"Certainly it must always be remembered that when we speak of the inspiration of the words of Scripture, we logically mean those words that were written by Paul, Moses, and others. To this it has been replied that the documents written by Paul and Moses have perished. Why contend for the inspiration of something we do not possess? Here it is well to remind the objector that the same question might also be asked of those who believe in any kind of Biblical inspiration. But there is an answer. Granted the original documents are lost, the words of those documents are still with us through copies made before their loss. And in so far as we have these words, we have a verbally inspired Bible to-day. The whole science of textual criticism proceeds upon the assumption of an inspired original. And we cannot honor too highly that company of godly scholars who have labored to lead us back to this original.

"Verbal inspiration does not deny that there is a human element in Scripture. Or perhaps it would be more exact to speak of it as a human aspect. Every book bears the imprint of the human writer. Who has not felt the 'human touch' as Paul asks for 'the cloak left at Troas, the books, but especially the parchments,' or in a thousand other instances? The Bible is the most human Book in the world. That is one reason why people love it. But this does not make void the Bible's divinity and infallibility. Human things are not necessarily fallible or false. We have got that idea from observing a sinful humanity. Let us contemplate our Lord Jesus Christ. He was human in the only true sense of the word. Yet He was divine, sinless, and never wrong. He was the Truth. So the Bible is the most human Book in the world, yet it always speaks with divine authority and with infallible accuracy.

"Difficulties with this doctrine there may be, but they are only such as might be expected. When we refuse to accept a doctrine of Christianity because we cannot immediately solve its difficulties, we shall probably cease to be Christians. What man has ever solved all the problems of the Triune God or the incarnation of Christ? Besides, no theory of inspiration has ever been advanced without its difficulties. And the doctrine of verbal inspiration has this tremendous advantage: *It is based upon the testimony of our Lord and the Book itself.*"

We are glad to reprint this at some length. To-day there are, we believe, comparatively few men outside of our Lutheran Church who fully believe and teach the doctrine of verbal inspiration. It is, therefore, refreshing to hear such clear and pointed statements in behalf of a fundamental doctrine of our Christian faith as these have been expressed by the writer whom we have quoted. J. H. C. F.

The Executive Secretary of our School Board, Mr. A. C. Stellhorn, reports: The Michigan School Amendment will not be placed on the ballot at the coming election.—The California bill to abolish foreign-language schools, passed by the legislature, was vetoed by the Governor.—An editorial in the *Lincoln Star* (August 21) criticizes our pastors in Nebraska for reintroducing German and charges them with “not living up to promises.” (*Nota bene*: The “promise” should be produced!—Ed.)—In a talk before the Third National Evangelical Sunday-school Convention at St. Louis, Rev. Tim. Lehmann of Columbus, O., urged the need for evangelical parish-schools and said: “The only reason why the parish-school is gone is because we were not willing to pay the price of holding it.”—The *Lutheran Layman* (July-August) reports that during the late school campaign in Michigan the lie that 68 per cent. of the prison inmates in the United States were by the Census Bureau in Washington declared to be from church-schools, was nailed by wiring to Washington for the exact figures. The chaplain of the Illinois State Penitentiary at Joliet has just published a statement to the effect that only four penal institutions in this country keep a record of the former schooling which their wards have received. These reports show that only 3.89 per cent. of the prisoners attended private schools, 75.14 per cent. attended public schools, 8.67 per cent. attended both, and 12.80 per cent. had no schooling whatever.—Dr. J. J. Tigert, Federal Commissioner of Education, addressing a meeting of schoolteachers in New York, condemned the teaching that “this country can do no wrong.” He also attacked the proposal of centralizing education in the United States under a member of the Cabinet at Washington.—Rev. N. P. Uhlig, of Cedar Rapids, Iowa, met an attack upon church-schools which was delivered in his city by a Baptist minister and champion of the Ku Klux Klan by inserting, at an expense of \$60, two statements in the *Cedar Rapids Gazette* under the caption of the Iowa State motto: “Our Liberties We Prize, and Our Rights We Will Maintain.”

DAU.

The annual reports of the officers of the Walther League submitted to the 31st International Convention at Detroit, Mich., in July (19 closely printed quarto pages) and the resolutions adopted by the convention (8 pages) give evidence, not only of the phenomenal external growth of our leading young people's society, but—what is a phenomenon of far greater moment—of the intense spirituality that is being manifested in the ever-widening activities of the society.

DAU.

Lutheranism Falsely Accused.—Says the *Watchman-Examiner*: “German Lutheranism is the fountainhead of rationalism. Liber-

alism came to America direct from Germany or by way of England. The Lutherans of America are not particularly friendly to the Fundamentalists, but they realize the dangers of liberalism."

We regretfully admit that rationalism came to this country by way of Germany and England, but it did not come from Lutheranism. What the writer means when he says that "the Lutherans of America are not particularly friendly to the Fundamentalists" we do not quite understand. We appreciate that the Fundamentalists, by standing out for the fundamental doctrines of the Christian religion, as, the inspiration of the Scriptures, the deity of Christ, and the atonement, are opposing the liberals. But we deplore that even as to these doctrines the Fundamentalists do not always closely adhere to the Scriptures, *e. g.*, as to the doctrine of *verbal* inspiration, and we regret that they permit the liberals to remain in their denominations and spread rank unbelief among the people of our Christian churches. Charity demands that we protect Christ's flock from the wolves who seek to devour them.

J. H. C. F.

Historical Data on Verbal Inspiration.—A letter-writer says in the *Congregationalist*: "I note in 'Our Readers' Forum' a communication which says: 'Is it not also true that the Fundamentalist theory of a verbally inspired Bible was unheard of in the Church until the post-Reformation period? Why call a religious theory fundamental which was unknown to the Church for a thousand years?'" After rounding up some historical data, the writer continues: "From the foregoing round-up of historical data, it would seem that, instead of saying the theory of verbal inspiration 'was unknown to the Church for a thousand years,' it would appear to be nearer the truth to say that any other doctrine was not known. 'Unheard of' should be reversed. As a side-light it might be interesting to note that the Lutherans, the largest Protestant body in the world, are, as a denomination, committed to verbal inspiration."

J. H. C. F.

Papini's "Life of Christ."—In the communication column of *America* a writer says:—

"An English translation of the well-known book of Giovanni Papini has recently been made by Mrs. Fisher, of Boston, Mass., giving to this volume a wide circulation in America among the different classes of people. It was one of my long-cherished hopes to see the wonderful volume put into good English, and I must say the book deserves praise.

"I was surprised when I saw in the preface that the volume was 'freely translated,' and my surprise became greater when I noticed some cuts that have been made by the translator, who declares these cuts necessary for the American psychology. This may be partly true, but the omissions seem to follow a determined plan of taking out of the book all those points where the author is making a clear and strong confession of his Catholic faith. [Italics our own.]

"In the chapter about St. Peter have been omitted the end of paragraphs two and three and especially the end of the chapter

(p. 183), which has a strong Catholic significance. The same thing can be said for page 380, dealing with purgatory and limbo; the two chapters in which the author addresses the Jews; and finally the marvelous 'Prayer to Christ,' in which Papini speaks clearly about Rome and the Supreme Pontiff and the 'only Church,' the Catholic Church.

"I say nothing about the adoption of the Bible of King James, which seems to me, anyhow, a touch of indelicacy toward the author translated, who is a Catholic and certainly has not used a Protestant Bible as a text.

"I have been a translator for foreign books into Italian and can appreciate more than anybody else the effort made by Mrs. Fisher with the Papini translation. But a translator has some duties toward an author, and frankly I must express the opinion that Mrs. Fisher shows too heavy a Protestant hand in her spiritual approach to the great Italian master of language, and to his faith also."

In a later issue another writer, referring to the letter from which we just quoted, says: "Admitting that Mrs. Fisher has taken liberties in her 'free translation,' I am glad the book, even though Catholic parts have been deleted, is so popular in this country. Perhaps if it were a literal translation, it would not be accepted so heartily among non-Catholics as it is."

J. H. C. F.

Catholic Press in the United States. — A writer to the *America* says: —

"I feel convinced that Mr. Meier's *Catholic Press Directory*, published by the author at 64 West Randolph St., Chicago (price, \$1.00), can do a great deal of good for our Catholic papers and periodicals.

"In the foreword the author tells us that he had approximately 300 publications on his list, but they were trimmed down to 251, partly by the officials of the Catholic Press Association, partly by the diocesan chancellors. Thus only approved Catholic publications were retained. The number of Catholics in the United States is set down by the author as 20,103,761.

"Geographically we find the following distribution of our Catholic publications. Fourteen States do not appear in the *Directory*: Arizona, Florida, Idaho, Maine, Mississippi, Montana, New Mexico, Nevada, South Carolina, Utah, Vermont, Virginia, West Virginia, Wyoming. For the other States, we find these figures: New York, 44 publications; Illinois, 36; Ohio, 22; Pennsylvania, 22; Wisconsin, 20; Missouri, 19; District of Columbia, 11; Indiana, 8; Michigan, 8; California, 6; Massachusetts, 6; Iowa, 5; Minnesota, 5; Connecticut, New Jersey, Oregon, Texas, 4 each; Nebraska, 3; Arkansas, Kentucky, Louisiana, Maryland, Oklahoma, 2 each; Alabama, Colorado, Delaware, Georgia, Kansas, New Hampshire, North Carolina, North Dakota, Rhode Island, South Dakota, Tennessee, Washington, 1 each.

"Linguistically the 251 publications are listed as follows: English, 185; German, 30; Polish, 17; Bohemian, 12; Italian, 6; Lithuanian, 4; Slovenian, 4; French, 2; Ukrainian, 2; Spanish, 1; Hungarian, 1. A few bilinguals are mentioned twice.

"In regard to the frequency of their appearance we make the following discoveries: dailies, 8 (Polish, 4; English, 1; German, 1; Bohemian, 1; Lithuanian, 1); triweeklies, 2 (the Slovenian *Edinost* and the Ukrainian *America*); semiweeklies, 5 (*Amerika und Herold des Glaubens*, *Columbia*, *Hlas*, *Katolik*, *Novy Domov*); weeklies, 100; biweeklies, 9; monthlies, 99; bimonthlies, 8; quarterlies, 22; semi-annuals, 4; annual, 1; biennial, 1; time of publication not stated, 3.

"As to the circulation the compiler tells us that the combined circulation of these publications is 6,379,677. This, however, is figuring only the 200 or so publications whose circulation is mentioned in the *Directory*. If we add the respective averages for the publications whose circulation is not mentioned, the total will be increased by approximately 1,600,000, and thus we obtain a grand total of very nearly 8,000,000 subscriptions.

"The average annual subscription for all publications being approximately \$1.75, the total amount expended by our 20,000,000 Catholics for any and all kinds of Catholic periodic publications is very nearly \$14,000,000, which means 70 cents per person, or \$3.00 a family per annum.

"The natural age of the different periodicals as revealed by the *Directory* shows an interesting development of the Catholic press. Of the 224 publications that give the date of origin, only two, the *Official Catholic Directory* and the *Annals for the Propagation of the Faith*, have passed the century mark."

Christian Science and Angels.—In an editorial article on "He Shall Give His Angels Charge over Thee" in the *Christian Science Journal* we read the following remarks: "The angels of God are available still; more so, indeed, than ever they were before; for we know more about them now since Christian Science has revealed their nature to us. What, again, are angels? Mrs. Eddy, in *Science and Health with Key to the Scriptures* (p. 581), tells us exactly what they are. She writes: 'Angels: God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality.' Truly, a wonderful revelation! Now, when we consider that God is all-inclusive, and that man is therefore never separate from Him, we can understand how God's thoughts pass to man, or, in other words, how man reflects divine Mind, since God is Mind. Suppose, then, a case to arise where one is in difficulty or danger. What is the so-called danger? Is not God a good, all-inclusive Being? He is. Then, what we may call a difficult or dangerous situation—and it may appear to take the form of sickness or accident—is, as Christian Science explains, nothing but an error of belief, an illusion, an unreal condition of mortal thought. Whenever this is clearly seen and we realize the allness of God, an 'angel' has come to us; and as surely as it has come, it will dispel the false belief, destroying contagion, banishing plague, averting disaster. That is the manner of spiritual protection, which is farther removed from the poor material methods of mankind than the stars are above the earth."

This is a sample of how Mrs. Eddy has dealt with the Word of God. The Bible tells us, for instance, that an angel, sent by God, spoke unto Zacharias and said, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee and to show thee these glad tidings." Luke 1, 19. As to Christ's return we read: "For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16, 27. And of hell the Bible says that it is an "everlasting fire, prepared for the devil and his angels." Matt. 25, 41. But Mrs. Eddy knows better. She says angels are not personal beings, although the Bible so tells us, but are "God's thoughts passing to man." As to the conglomeration of nonsense which it produces, Christian Science reminds us of the Gnosticism of old, but in its utter devilish twisting of the Scriptures it has not been equaled, much less surpassed.

J. H. C. F.

Northern and Southern Branches of the Methodist Episcopal Church May Unite.—The *Northwestern Christian Advocate* gives the following report:—

"The Joint Commission on Unification of the two branches of the Methodist Episcopal Church held an important session in Cleveland, O., July 25 and 26, at which time the report of the subcommittee, consisting of ten members from each church, was considered and approved. There were present nineteen commissioners from the Methodist Episcopal Church and twenty-three from the Methodist Episcopal Church South. The report of the subcommittee was adopted by a practically unanimous vote, every one of our own commissioners voting affirmatively, and twenty of the twenty-three commissioners of the Church South voting affirmatively. One of the commissioners, in speaking of the meeting, said it was a veritable Pentecost. There was practically no difference of opinion upon the fundamental issue. Any differences that found expression were more markedly within each commission and not between the two. The currents were deep and strong, and if the sentiment of the commission was any indication of the sentiment of the Church at large, union is an assured fact. . . .

"In order to hasten the matter, representatives of the commission are to appear before the fall conferences of our Church explaining the action and answering any questions that may be propounded. The report adopted at Cleveland will be carried up to our General Conference next May, and if acted upon favorably by them, the Methodist Episcopal Church South will immediately call a special session to consider the report, and if they also act favorably upon the same, it will be carried to all the annual conferences of each church. If a constitutional majority of these conferences (two-thirds of our conferences and three-fourths of the conferences of the Church South) vote favorably upon the action, it becomes effective and the churches are one.

"All these probabilities eventuating in order, we may reasonably look for final consummation within two years—a very brief time, indeed, in the history of church movements."

Pagan Press and Pagan Speech.—“Indecency upon the stage is rapidly becoming more extreme and more flagrant,” declares the *Catholic World* (October, 1923). The matter presented is not new, yet it is of such importance that it may not be amiss to quote the editorial in full:—

“The opening of the theatrical season in New York has brought forth at least three *revues*, or musical comedies, that for outraging modesty surpass anything that has hitherto been attempted and permitted in America. These shows (significant word) have made even the most *blasé* theatergoers rub their eyes and gasp. Description of them would be offensive. Moralizing upon them would be superfluous and nugatory.

“But what really calls for comment is the fact that apparently no newspaper in New York has the moral courage to denounce these plays. The critics will and do denounce any performance which they consider crude, or ugly, or dull. Yet they must know, unless they are ignorant of the elementary facts about human nature, that, whereas ugliness and sheer nastiness are repulsive and hence comparatively harmless, artistic indecency is subtly demoralizing.

“The retort of the dramatic critics would probably be that there is no such thing as ‘artistic indecency.’ That is to say, anything may be done upon the stage if it is done skilfully, beautifully, seductively—a purely pagan principle. Indeed, the press, as every observant reader knows, is pagan. And the theater—at least that part of the theater which is responsible for the prevalent shamelessness of the stage—is also pagan. All disputes as to whether the Jews are to blame for the debasement of the drama are beside the point. Offending producers may be Jewish or Christian, but indecency is neither Jewish nor Christian. It is pagan. The metropolitan press is at least as pagan as Horace, perhaps as pagan as Petronius. Some of our stage performances are as pagan as the Lupercalia or the Bacchanalia.

“One of the liberal weeklies charges the police with inconsistency because they tolerate indecent musical comedies while forbidding certain plays which, though admittedly overfrank and ‘realistic,’ are alleged to contain a moral. It is the *Nation* that compares the apparently unlimited toleration accorded to *revues* and ‘follies’ and ‘scandals,’ replete with nakedness and naughtiness, with the refusal to tolerate such serious, though ugly plays as *The God of Vengeance*. In this matter the *Nation’s* point is well taken. The musical comedies are debasing the taste, befouling the imaginations, and poisoning the consciences of millions. The serious plays, though repellent and even occasionally blasphemous, are probably doing no harm to anybody who has not already done all the harm possible to himself. But if the police are inconsistent, the daily press is hypocritical. Critics and ‘colyumnists’ throw dust in the air by calling others hypocrites. . . .

“The pity of it is that the metropolitan newspapers treat these matters with flippancy. Of the two journals that make special pretense to ‘respectability,’ one remarks: ‘Good Americans need no

longer go to Paris when they die; Paris is coming to Broadway.' And in reviewing the particularly indecent play that suggested that dubious *bon mot*, the reviewer is permitted to say: 'The show is for the most part very good revue.' . . . There is no indignation, no protest, in the name of Christian modesty.

"The other 'respectable' newspaper doesn't even mention the fact that this particular *revue* is daring beyond any other ever presented in New York, and in a standing 'Guide to the Theater' simply says of it, 'Summer *revue* with a lot of good dancing.' Such innocence and *naïveté* in sophisticated reviewers is certainly admirable—or damnable."

J. T. M.

Roman Catholic Instruction in Public Schools.—As quoted in the *Catholic World* (October, 1923), the *Civilia Cattolica* (Rome), August 4, 1923, has this to say on the instruction in Roman Catholicism in the public schools of Italy. It is a concise statement of what Rome demands for herself. We read:—

"We spoke on a previous occasion of the published plans of the present government to restore the teaching of the Catholic religion in the primary public schools; we spoke also of the nature of this teaching to which, as we explained, all the regulations of the government, as well as the published plans, must conform. We said that there can be no Catholic doctrine, no Catholic teaching, independently of the Church, to which Jesus Christ gave supreme and exclusive authority to safeguard and to teach such doctrine. It is for that reason that programs, text-books, and teachers, for instruction of this kind, must be approved and directed by the Church.

"This principle was happily expressed in one of the resolutions adopted at a meeting called by the Central Council of the *Azione Cattolica Italiana*. The resolution was that 'religious instruction be given in the elementary schools according to those forms and guarantees which the ecclesiastical authorities shall judge most fitting.'

"As far as we can judge from statements of the Minister of Public Instruction, published in the newspapers and not contradicted, the highest school authorities of the state are apparently fully aware of the undeniable necessity of this principle and honestly disposed to observe it. It could not be otherwise; for it is not to be supposed for a moment that the minister, whatever his philosophical opinions may be, has any intention of deceiving the families of Italy when he says that the religious instruction will be Catholic instruction, or that he desires a law that would be nothing more than a dead letter. In fact, as we have said before, a law which prescribed forms contrary to the nature of Catholic religious instruction would be null and void, both in right and in fact, like the French 'religious associations' law, which has remained without effect because in form it is contrary to the very nature of the Church. The sole result would be a mere political act, not only futile, but involving danger to the public peace.

"For these reasons, moral and political, there can be no doubt that the minister will agree to 'those forms and guarantees which the ecclesiastical authorities shall judge most fitting.' Vain, therefore,

and entirely beside the point are the disquisitions of various theorists in religiosity, more or less sentimental and subjective, who have presumed to take up this eminently practical question, which must be settled exclusively between the school authorities of the state and the ecclesiastical authorities."

J. T. M.

The Misnamed "Historical" Method. — Writing under this heading in the *Lutheran Church Herald* (October, 1923), Dr. L. S. Keyser remarks editorially: —

"A religious journal of liberalistic tendencies recently published an article by John G. Hibben, president of Princeton University, N. J., who aligned himself with the so-called Modernists. Space will not permit an analysis of the entire article, but a couple of paragraphs ought to receive some critical attention. Let us see once more, as has been done so often, whether a man who joins the Modernists proves himself a true and fundamental thinker. Here is a long and involved sentence from Dr. Hibben's article: —

"The history of the long years of religious experience contained in the Old Testament is a history of an evolution of the early crude ideas of God, ever taking on more of a spiritual nature, from the original idea of a tribal god to that of the God of all races of mankind, until there appears the final consummation in the life and teachings and personality of Jesus Christ, in whom the divine element in man comes to its complete development and fully dominated his life."

"A number of remarks need to be made on this statement, which is uttered as if it were an *ipse dixit*. First, it is a characteristic specimen of subjectivism. It is treating the Bible, not as it stands, but as it has to be subverted to make it accord with the preconceived notions of an evolutionist. To twist and manipulate Biblical history in this way is the very opposite of the true historical method. Let any one read the Bible just as it is, that is, just as it has come down to us historically, and see whether it contains such a record of an evolutionary process as Dr. Hibben has outlined. We shall see that it is a case of manhandling the 'Word of Truth,' instead of 'rightly dividing' it, or 'rightly handling' it, as Paul enjoins us to do. 2 Tim. 2, 15.

"The Bible does not teach that the original idea of God was that of a 'tribal god.' Far from it. Its very first verse says so plainly that a child can understand: 'In the beginning God created the heaven and the earth.' The second chapter of the Bible identifies the Elohim of the creation and the Jehovah of the Edenic garden by joining His two names and calling Him Jehovah Elohim. From the creation of man to the call of Abraham, Jehovah and Elohim are represented as the God of the whole cosmos. After the call of Abraham and during the whole history of the people of God there are many passages which teach that Jehovah was the God of the whole earth and of all nations, as well as the divine Leader of His chosen people. The God of the universe has often chosen special vessels to carry out His plans; but that does not mean that He is not also the God of all nations. The question is not what some of

the narrow and sectional people of Israel thought about God. They were a sinful and stiff-necked people. The question is, How did God *reveal* Himself to their divinely selected and inspired prophets? We venture to assert that there is not a passage in the whole Old Testament which teaches that God, under the title of Elohim or Jehovah, ever revealed Himself as a 'tribal deity.' The numerous passages proving that He revealed Himself also as the universal God have been collated again and again by evangelical scholars, but Modernists, evidently in the interest of 'breadth of scholarship,' never seem to read anything but their own side.

"Now, how does Dr. Hibben make out that the Biblical history teaches his pet doctrine of evolution? By accepting the Graf-Wellhausen theory — outworn long ago and refuted again and again — of the Bible. And what is this theory? It is this: Every section of the Old Testament which teaches somewhat advanced views of God and spiritual things, even though it may occur in the early chapters, must be torn from its historical and logical *locale* and transposed to a later time. For example, the first chapter of Genesis is placed in the time of Josiah or at the time of the Exile and was written long after certain portions of the Pentateuch which come much later in the Bible. Think of such *eisegesis*! And then think of calling it 'historical' criticism! Was ever any other book than the Bible so dissected and malhandled?

"Note again that, according to our critic, this evolutionary process reached its 'final consummation' (the word 'final' is redundant) in Jesus Christ. Then, according to Hibben, Christ is also the result of evolution! That surely is far from the clear teaching of the Bible. But even from the rational viewpoint it is absurd. Evolution never could have produced such a being as Dr. Hibben portrays Christ to be. It is impossible that He could have evolved from a beastly stock, with a heritage of millenniums of animalism upon Him, and yet have been a sinless being, without such divine intervention as would amount to a supreme miracle; but evolution will not permit of such intervention. Therefore Dr. Hibben is neither a real evolutionist nor a true evangelical believer. One wonders, then, how he is to be classified. It is also absurd and inconsistent with the theory of evolution itself that it should have produced a perfect character like Christ over nineteen centuries ago and never evolved another like Him since.

"Referring to Dr. Fosdick, our Modernist observes that 'the group which would call him [Fosdick] to account does not speak his language nor understand his thought.' It is very true that true evangelical believers 'do not speak' the Fosdick dialect or brogue. We are devoutly thankful for that. But it is a part of the proud, conceited ways of Modernists — a well-known sign-manual of their braggadocio — to assume that evangelicals cannot 'understand his thought.' Except where Dr. Fosdick does not speak out clearly, but uses ambiguous speech to disguise his real meaning, there is no person of good average intelligence who cannot very easily understand him. There is nothing especially profound in his writings."

J. T. M.

The Decalog According to the Masonic Creed. — In the following, "A Recension of the Decalog," offered by the *Christian Cynosure* (October, 1923), the ethical principles and practises of Masonry are set forth in mandatory form. According to Mackey, the Ten Commandments are not obligatory upon a Mason as such, but the law of nature is the moral law of Masonry. We read:—

"In this recension we propose therefore to express the ethical teachings of Masonry. . . . We feel prepared to verify every statement of an ethical principle, doctrine, or practise herein appearing by recognized Masonic authorities. . . .

"I. I am the Great Architect of the Universe, thy god, who keeps thee in Egyptian darkness and in the house of bondage. Thou shalt have no other God or gods before me. Thou shalt make unto thee graven images, emblems, and symbols of things in the heavens above and in the earth beneath and in the water under the earth. Thou shalt bow down thyself to them, use them in thy hieroglyphical and allegorical moral instruction to indicate secretly that I, thy God, am constant in creative activities and in the reproductive processes of life, and that thou also mightest become active therein, worship me in these activities, and honor me in conforming thy ritual to these activities in nature; for I, the Great Architect of the Universe, am an exacting God, visiting my imprecations upon all those who come out of this Egyptian darkness and this house of bondage.

"II. Thou shalt not take the name of the Great Architect of the Universe in vain. Thou shalt not identify me with the Jehovah of the Bible, for I am at enmity with Him. But thou shalt honor me as the Generative Principle worshiped by the Egyptians and by my ancient people generally; and thou shalt confess me as thy God in the lodge, pay unto me thy devotions, and swear by me in thy covenant, and I, thy God, swear by the symbols of my life that I will keep thee in this Egyptian faith which thy craft calls light, if thou serve me only. I am thy God, and my glory thou shalt not give unto another. . . ."

J. T. M.

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.:—

Synodalbericht der 32. regelmaessigen Versammlung der Ev.-Luth. Synode von Missouri, Ohio und andern Staaten, versammelt im Jahre 1923, vom 20. bis zum 29. Juni, zu Fort Wayne, Ind. 242 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. 75 cts.

The 242 printed pages of the official minutes of the Fort Wayne convention offer much information which our pastors need in order thoroughly to inform themselves and their members and to awaken an active interest in the great and glorious work which our Synod is doing for the maintenance and the extension of Christ's kingdom here upon earth.

Fritz.

The Teaching of Arithmetic. *E. H. Engelbrecht and Paul E. Kretzmann.*
131 pages, 5×8. \$1.00, net.

This book is Volume IV of the Concordia Teachers' Library. The first part, written by Dr. P. E. Kretzmann, is mainly theoretical, and the second part, written by Prof. E. H. Engelbrecht, of our Normal School at River Forest, is mainly practical. A critical review of this book is not only out of place in our theological journal, but ought to be written by one who has made a thorough study of the subject, who has taught arithmetic, and who, therefore, can speak authoritatively. FRITZ.

A Chart Showing the Parliamentary Rules of Order and Other Information for Conducting Meetings. 10 cts. per copy.

Such as must preside at meetings will thank our Publishing House for getting out this chart, which, when consulted, gives information quickly as to good parliamentary practise. FRITZ.

American Luther League, Fort Wayne, Ind.:—

Weighed and Found Wanting. An Inquiry into the Aims and Methods of the Ku Klux Klan. *W. H. T. Dau.* 14 pages, 3¾×7¾.

All who would quickly inform themselves as to the un-American principles of the Ku Klux Klan ought to send for a free copy of this tract.

FRITZ.

Concordia Mutual Benefit League, 106 N. La Salle St., Chicago, Ill.:—

Concordia-Kalender. Ein christlicher Volkskalender auf das Jahr unsers Heilandes 1924. Edited by *G. A. and E. A. Fleischer.* 256 pages.

Besides the conventional almanac material, this publication offers good reading-matter in prose and poetry and a great number of illustrations. The historical articles relating to the history of the Missouri Synod's congregations in Chicago and the Northern Illinois District are of special value.

DAU.

The Macmillan Company, New York, N. Y.:—

The History of Utopian Thought. *Joyce Oramel Hertzler, Ph. D.* 321 pages.

Shall we derive Utopia from *εν + τόπος* or from *οὐ + τόπος?* If we accept the belief of Utopians, the former derivation would be the correct one, and we should really adopt the spelling "Eutopia." But if we allow the history of Utopianism to decide the question, the latter derivation is the only tenable one. For Utopia is nothing else than the Beautiful Isle of Nowhere, and Utopian literature is a cruel joke to men of misery, something like opium to a sufferer, while it affords a sensuous delight to the pleasure-hunter, something like a vision by means of Aladdin's lamp or a song from Araby. Reality, truth, practical direction, for this real and earnest life there is not in Utopian thought. It is placed before us in a great variety of literary efforts: Plato's *Republic*, More's *Utopia*, Bacon's *New Atlantis*, Campanella's *City of the Sun*, Harrington's *Oceana*, Abbé Morelly's *Code de la Nature*, Babeuf's *Society of the Equals*, Saint-Simon's *Nouveau Christianisme*, Fourier's *La Theorie des Quatre Mouvements et des Destinies Generales*, *Traité de Association*

Domestique Agricole ou Attraction Industrielle, La Theorie de l'Unité Universelle, Nouveau Monde Industriel et Societaire, Cabet's *Voyage en Icarie*, Blanc's *Organisation du Travail*, Owen's *New View of Society* and *Book of the New Moral World*, Bellamy's *Looking Backward*, Hertzka's *Freeland*, and Wells's *Modern Utopia*. On all these treatises the author offers us very satisfactory résumés, and, in his second part (pp. 257—314), an Analysis and Critique. This part is truly worth reading, and our readers, especially our pastors, should read this or some similar treatise in order fully to understand the specific character of the chiliasm which is the cankerous affliction of our age, in Church, State, society, and family. Modern movements, such as Eugenics, Feminism, Standardization of Education, Socialism, Communism, etc., will be better understood after a careful perusal of this treatise by a professor of the University of Wisconsin who works with scholarly care and exactness. — The first 98 pages of this treatise are a huge mistake. These pages embrace chapter II, in which the author discusses "Ethico-Religious Utopians and Their Utopianism." He presents as Utopians Amos, Hosea, Isaiah, Jeremiah, Ezekiel, Daniel, the Hebrew Apocalypticists, and Jesus Christ, and then reviews Augustine's *City of God* and Savonarola's *Florentine Theocracy*. The sections in the writings of the Old Testament prophecies which describe in Utopian language the spiritual blessings of the state of grace and glory are all taken literally. Papias would shake hands with Dr. Hertzler on reading this chapter. The author plainly is not in his own field in this chapter and plows with the heifers of modern Bible criticism. If Savonarola was taken up into the author's scheme, why was not a chapter devoted to American Puritanism, which is certainly cognate to the Florentine escapade? In fact, we could wish that American Utopianism could have been dealt with by an able scholar such as Dr. Hertzler undoubtedly is. Noye's work surely is not the last word on American Socialism. — The proof-reading on this work is below the Macmillan standard. On page 7 "is" has been omitted in line 6 from the bottom; on page 9 there is no reason for referring to the Israelitic king as "Jeroboam second," and "Jeroboam II"; on page 21, line 7 from top, "has protest" is obscure; same page, line 8 from bottom, "imitated" is queer; page 29, line 6 from top, "again" is in the wrong place; same page, about the center of the page, "Abiothar" should be "Abiathar"; page 33, line 7 from bottom, "villification" contains a superfluous l; pages 35—37, the page-heading should be "Ezekiel" instead of "Jeremiah," etc.

DAU.

Matter and Spirit. Prof. James Bisset Pratt. 232 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. \$1.50.

Professor Pratt discusses, in as simple language as is possible in so abstruse a subject, the relation of matter and spirit, better, of body and mind. He rejects the materialistic views regarding the human soul and finds that the various kinds of parallelism do not satisfy as explanations of the mind to the body. He reverts to the theory of interaction, which has had few defenders among the philosophers of the last century, but which is again receiving favorable attention, especially in the works of McDougall, C. A. Strong, and, in Germany, Stumpf. The book will serve its purpose well as an introduction to modern thought on one of the first and deepest problems of philosophy.

GRAEBNER.

The Religion of Science. *William Hamilton Wood.* 176 pages, $5\frac{1}{4} \times 7\frac{3}{4}$. \$1.50.

Professor Wood of Dartmouth College discusses evolution as the parent of a new religion, the Religion of Science, containing of the three external manifestations of religion—creeds (doctrine), ritual (worship), and morality (conduct)—the first and third, lacking only an organization with forms of worship. The Religion of Science is discussed especially with reference to Professor Conklin's book on *The Direction of Human Evolution*. On the basis of this and other recent works, Professor Wood establishes that "there is at present a definite, clearly outlined, and rounded-out religion of science." In this religion there is a code of morality. However, its moral laws are no absolute standards, but merely developed instincts for the preservation of life. The Sacred Book of this religion is Nature. Its fundamental doctrines are the conservation of matter, the conservation of energy, and the reign of law (nature a mechanism); the uniformity of nature; the objective reality of time and space; evolution. It is a religion which has no use for the hypothesis of a god, nor does it believe in creation or in the soul as an entity which survives death. The teachings of evolution are very ably listed in brief paragraphs, pages 33—36.

In his examination of the canons and doctrines of the Religion of Science the author reveals a strange fallacy by which the prophets of this religion invariably argue from a metaphysical position as though it were established science. He points out the fact that, for instance, the conservation of matter and of energy are unproved theories, and that the description of the universe as a machine is based on an improper analogy. On all these points the thinking is "wholly within the field of metaphysics." There is an illuminating discussion of law in the physical and religious world. "Naturalism is not science, but assertions about science labeled with this name." However, at this point the weaknesses of the author's own position are being revealed. Professor Wood does not believe in the verbal inspiration of the Bible and distinguishes Babylonian and Hebrew elements in the Bible-story of Creation and the Fall. The argument against the identification of faith or religion with emotion is well presented, though in this chapter again the adoption of higher critical method weakens the effectiveness of the book. The author's own theory is one of qualitative evolution, by which he attempts to mediate between the naturalistic systems and the Christian faith. GRAEBNER.

Fleming H. Revell Company, New York, N. Y.:—

Jesus Christ and the Modern Challenge. *Frederic C. Spurr*, President of the National Council of Evangelical Free Churches (Great Britain). 204 pages, $5 \times 7\frac{1}{2}$. \$1.50.

The contents of this book were originally delivered at "conferences" of an "apologetic" character, to large audiences, in Great Britain. In preparing the lectures for publication in book-form, the writer has considerably augmented and frequently rewritten them. In this new form they are offered for the consideration and encouragement of those who are perplexed by the religious controversies of our time, especially with

those pertaining to the person of Jesus Christ. The book contains thirteen chapters on the following subjects: 1) The Present State of the Question; 2) "What Manner of Man Is This?" 3) The Triumph of the Limitless Lord; 4) The Faith of the Church; 5) "The Word was made Flesh"; 6) "Born of the Virgin Mary"; 7) "He Rose Again the Third Day from the Dead"; 8) The Spiritual Implications of Christ's Resurrection; 9) "He Ascended into Heaven"; 10) The Miracles of Jesus; 11) Jesus Christ the Regenerator of the World; 12) The Evidence of Christian Experience; 13) The Practical Question: Will Christianity "Work" To-day? All in all, these lectures are a clear and emphatic confutation of the perversities of modern unbelievers and higher critics and forcibly defend the articles of the Christian faith. They are therefore worthy of careful study by believing Bible-students. The opposition of modern unbelieving critics is stated by the author of this book as follows: —

"The newest form of the modern opposition has a character of its own. No longer do men say that Jesus is not divine; they declare that we are more divine. Thus the attempt is made to lessen the distance between Jesus and ourselves. Divinity, it is affirmed, is simply a question of degree. Jesus Christ occupies the front rank and we the lower rank; yet we are all in the same file — He at one end and we at the other. The stream of Christian doctrine, so far as it concerns the person of Christ, is, we are told, not absolutely pure. The Church has defiled it with man-made dogmas, which have destroyed its beauty and truth. Our effort, it is claimed, is to try and cleanse that defiled current and so bring Jesus into our own category.

"These and similar things perplex the average person to-day. He reads fragmentary reprints in the newspapers, which attribute to avowed Christian leaders a skepticism which appals and unsettles him. He has been given to understand that 'scientific criticism' of the Bible has finally made impossible belief in the deity of our Lord Jesus Christ. Hence he is befogged. On the one hand, he hears an age-long proclamation of the Christian faith which makes everything of the divine person of Christ. On the other, he hears many modern voices which dissolve the ancient faith into undefined vapor. What is he to believe? It is my purpose frankly to face the question of the person of our Lord and to pursue a line of inquiry the result of which will be — it is confidently hoped — to give new courage to believing men and women and to recover some who have become enveloped in the fog of doubt, — that together these may kneel anew before the Redeemer and repeat from the heart the ancient confession, 'My Lord and My God'; in a word, that, while the mind may be increasingly open to all light and knowledge from every quarter, yet the ancient faith may be held unimpaired in the plenitude of the intellect and of the heart and with no sense of clash between the old and the new."

On the virgin birth of Christ the author says: "There is therefore no valid *reason* for disbelieving or doubting the story of the virgin birth. There may be prejudice; but this is not reason. There is, on the contrary, every reason to believe it if we believe in Christ at all. The two birth stories complement each other. In Matthew, Joseph's side is stated. All

Joseph's perplexities are set forth. In Luke, Mary's side is given. He tells us that Mary 'pondered these things in her heart' and kept silence concerning them. We can understand that the time had not arrived to speak of the sacred mystery. Joseph, before his death, told *his* story, and Mary, in due time, told *hers*. Luke, inspired by the Holy Spirit, gave it to a Church that *already believed in our Lord's divinity* on other grounds. It is a fitting account of the manner in which Divine Love became bone of our bone and flesh of our flesh, for our salvation.

"There is a great deal, then, to be said for the dogma of the virgin birth. It is not wise to brush it aside with a mere gesture of impatience, as if it were unworthy of consideration. Difficulties there may be, and are, in believing any story that involves an exceptional action on the part of God. But is any man entitled, in virtue of the limited knowledge we possess of the 'laws' of the universe, to say that nothing can happen which lies outside the system of thought we have constructed? It was Mr. Huxley, by no means an orthodox believer, who warned us against the 'conceit' of imagining that our exceedingly limited knowledge of the laws of nature gave us the right to pronounce dogmatically upon all questions in heaven and earth. Biologically the virgin birth of our Lord may be encompassed with mystery; but is that sufficient ground for rejecting it? The question we ought to consider is whether or not it fits in naturally with all that we know of Jesus. And can there be any doubt what the plain answer should be? The Incarnation was a revelation of God."

Regarding Christ's miracles he makes the following statement: "Jesus Christ's miracles were signs: signals, the ringing of a bell, to call attention in the lower sphere to something He was doing in the higher sphere. Further, not only were the miracles of Christ harmonious with His person and purpose, but they were necessary to them. Jesus Christ was at home in two worlds. He spoke about the spiritual world as if He knew all about it — as He did. 'The Son of Man came down from heaven.' 'Glorify Me with the glory that I had with Thee before the world was.' He speaks as One who had been there. He was at home in two worlds, and had His life been without 'miracles,' He Himself would have been a contradiction. To eliminate the miracles would be to impoverish absolutely our conception of Jesus Christ. If we rid ourselves of the miraculous Christ, who did miraculous works, we shall find ourselves with an anemic religion, entirely valueless for spiritual and ethical purposes."

On the Ascension he remarks: "The Ascension, then, was in reality the passing of our Lord's spiritual body into the spiritual world that surrounds us. No point of geography marks it. The world in which He now lives and reigns is invisible to the human eye, but it is real. — What was the meaning of the Ascension for our Lord, and what is its meaning for us? There are certain implications that we must face. For Him its meaning is summed up in one word: 'He sat down at the right hand of God.' The meaning of the Ascension for us is summed up in the other word: 'He is our Forerunner.' These two sentences comprise the whole."

As the reader will note, the author stands on conservative ground and defends the fundamental articles of the Christian faith. Very often, however, his endeavor rationally to explain the faith and to prove its reasonableness leads him to dangerous conclusions. While he believes the

Holy Scriptures to be God's Word, he does not believe in verbal inspiration. He thus fails to appreciate the Holy Scriptures as the only source and norm of Christian faith and life. "The Christian life," he says, "is founded not upon metaphysics nor emotional pictures, but upon an actual living experience of the regenerative force of the life of Christ which flows into faithful and trusting souls."

Christian life is never founded upon experience, but is the outgrowth of the living faith in the Christ of the Scriptures. Again, there are statements of a historical character which the reader will question. For example, on page 70 the writer says: "But we repeat, the Jews themselves did not possess the idea, yet the doctrine of the Incarnation arose amongst these monotheistic people. We must face that fact. The disciples were, at first, Unitarians; they were not Trinitarians in any sense until Jesus came; then they were compelled by the necessities of the case to revise their Jewish belief and to become Trinitarian Christians."

This statement ignores the fact that the incarnation of Christ had been predicted during the entire Old Testament dispensation. Hence the idea of Christ's incarnation did not rise "amongst these monotheistic people," but was revealed to them by God. To call the disciples Unitarians would mean to ignore their faith in, and their knowledge of, the promised Redeemer. In this and other instances the writer loses in force by endeavoring to make faith agree with reason. Such a process always results in a weakening, rather than in a strengthening, of the faith. Apologists may well point out that it is more unreasonable to disbelieve than to believe what the Scriptures say of Christ and His plan of redemption. Nevertheless, as soon as the great facts of salvation, as embodied in the history of Christ's redemption, are made to conform to reason, they are removed from the lofty height which they occupy, the inaccessible light which reason cannot approach. The Gospel is a mystery and can be apprehended only through faith, and faith must rest upon the clear statement of the Word of God and not upon "Christian experience." Hence, when the author states: "The Christian experience is too well established to be destroyed. But Christianity invites all mankind to this experience. . . . Enter, my friends, into this experience. It follows the surrender of the life to God. And when once it is known, it cannot be fairly doubted. It will become the very life of the man," the author leads his readers away from the true foundation of the faith, which, after all, is solely and alone in the written Word, and places them upon a foundation which is insecure. Christian experience, too, may fail, but the testimony of the Holy Spirit in the heart of the believer, who trusts the Word, can never fail. Luther was right in pointing out the *sola Scriptura* and in giving to this doctrine the exalted place which it occupies in Lutheran dogmatics.

J. T. M.

The Macmillan Company, New York, N. Y.:—

Vocal and Literary Interpretation of the Bible. *S. S. Curry, Ph. D.* 384 pages, $5 \times 7\frac{3}{4}$.

This book has been designed to teach how the Bible ought to be read in public. We dare say that it fills a real want. Dr. Curry says:

"A preacher has no right to leave the selection of the lesson till the last minute Saturday evening, still less to put it off till after his arrival at church. . . . Where the lesson is appointed, it should be thoroughly studied." There is no doubt that generally not sufficient attention is paid to the proper reading of the Scriptures. If one shall read well in public, he must not only have learned how to read, but also must carefully select and well prepare his reading.

Dr. Curry's book, we think, covers much more than the mere title suggests. The book has chapters on the literary, the narrative, the didactic, the oratoric, the allegoric, the lyric, the dramatic, and the epic spirit of the Bible, the art of the Master, rhythmic actions of mind, rhythmic modulations of voice, change of ideas and pitch, expression of imagination, selection and arrangement of the lesson, the preparation of the lesson, the spirit of the Greek, the spirit of the Hebrew, responsive reading.

With some of the things said by Dr. Curry we cannot agree. If his interpretation of the Book of Job on page 50 is a sample of the results of the latest scholarship, which he says we ought to accept (p. 46), then we prefer to believe our Savior, who does not tell us "that the great fish that swallowed Jonah was Babylon," but says that it was a real fish, saying: "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth," Matt. 12, 40. Again, Dr. Curry says: "Those who believe in plenary inspiration often read the Scriptures in a vague, indefinite mood." (p. 45.) If the author means to insinuate that the acceptance of the doctrine of verbal inspiration necessarily produces, or even has a tendency to produce, such reading, we disagree with him.

Omitting a few strictures of this kind, a thorough study of Dr. Curry's book will very much aid the Christian preacher not only in reading properly, but also, by his reading, in properly interpreting the Scriptures.

FRITZ.

Introduction to Psychology. *Carl E. Seashore, Ph. D.* 427 pages, 5×7½.

Every instructor, and therefore also every preacher, who is preeminently an instructor, ought to have some knowledge of psychology, or the science of mental life. While only an introduction to psychology, as the title indicates, the study of Dr. Seashore's book will well acquaint the uninitiated with the fundamental principles of psychology and with their practical applications. *A good feature of the book is the fact that it presents the subject very clearly and is most practical throughout.* In the preface the author says: "'Not psychology, but to psychologize' represents the educational objective toward which this book has been written. This fact accounts for certain characteristics as to method of presentation, selection and arrangement of content, direct address, and changes in style, all of which contribute toward action. It also accounts for the fact that the book is not a dictionary of psychological definitions or an encyclopedia of psychological facts." Students and all who must memorize will find the chapters on "The Learning Process," on "Memory," on "Thought," and on "Attention" very valuable.

FRITZ.

The Expression Company, Boston, Mass.:—

Spoken English. A Method of Improving Speech and Reading by Studying Voice Conditions and Modulations in Union with their Causes in Thinking and Feeling. *S. S. Curry, Ph. D., Litt. D.*, President of the School of Expression, Boston. 320 pages, $5 \times 7 \frac{3}{4}$.

Foundations of Expression. Studies and Problems for Developing the Voice, Body, and Mind in Reading and Speaking. *S. S. Curry, Ph. D., Litt. D.* 319 pages, $5 \times 7 \frac{3}{4}$.

These two books have been written by the author of *Vocal and Literary Interpretation of the Bible*. They aim to give to living speech that place in the life of man which it deserves; they teach us how to speak well. In the preface to *Spoken English* the author says: "This book is an endeavor to furnish such methods for the development of spoken English as will parallel the work of written English during the last years of the grammar or the first years of the high school or normal school, and to furnish hints upon the problem of teaching reading and of improving the voice. . . . Spoken English is a psychological problem. To regard reading and speaking as a mere matter of correct pronunciation or obedience to certain rules of grammar is to misconceive the nature of expression. The problem primarily concerns thinking; in fact, right vocal expression requires imagination and feeling and the harmonious awakening of all man's power and the unity of his experiences. The modulations of the voice perform a distinct function. The spoken word, not the written word, is the real word." In the preface to *Foundations of Expression* we read: "Since the invention of printing the written word has been overestimated in education, and living speech has been greatly neglected. Recent discoveries of the necessity of developing the motor centers have revived interest in the living voice. . . . This book outlines the results of some earnest endeavors to study anew the problem of developing the voice and body and improving reading and speaking. The attempt has been made to find psychological causes, not only of the expressive modulations of the voice, but of the conditions of mind and body required for its right training and correct use."

Dr. Curry has given much study to his subject. The results may be shared by those who will buy his books and follow his advice. We dare say that no one will regret having done so. Not a mechanical, imitative, or artificial manner of speaking, as is often found with those who have taken "elocution lessons," is taught, but a perfectly natural eloquence. The purpose is rather to develop the powers that one has than to expect that a David should be at his best in the armor of Saul.

In *Spoken English*, these are some of the subjects which are treated: Reading and Talking, Ease and Freedom of Tone, Attention and Pause, Silent Reading and Reading Aloud, Ideas and Phrasing, Change of Ideas and Pitch, Relative Value of Ideas and Words, Facility in Range of Voice, Dramatic Insight. In *Foundations of Expression* such subjects as the following are given consideration: Modes of Expression, The Nature of Expression, Elements of Thinking, Pause, Phrasing, Touch, Attitude of Mind and Inflection, Correct Method of Breathing, Relative Value of Ideas, Modes of Emphasis, The Training of the Ear, Tone-color.

FRITZ.

A. Deichert'sche Verlagsbuchhandlung Dr. Werner Scholl, Leipzig-Erlangen:—

Grundriss der Geschichte der neueren Philosophie in ihren Beziehungen zur Religion. Von Prof. D. Dr. Theodor Simon. X and 196 pages.

The attractive feature of this *vademecum* for the study of modern philosophy from Descartes to Eduard von Hartmann is not only the abundance of information that has been crammed into the author's pithy, nervous statements, but the frequent injection of flashes of personality from the various philosophers whom he treats. This gives to his treatise a newsy character and makes the reading of otherwise dry material almost delightful. For quick and comprehensive information, for review work, and for obtaining a survey of the entire field of modern philosophy such as a beginner of this study should be given, the book has few equals. On ten pages the author sketches rapidly the state of philosophy from the rise of Christianity to the emancipation of philosophy from theology, which marks the beginning of a new era, "*Die Neuzeit*," for philosophy. All philosophical activity prior to Descartes is treated as a transition period. In the earliest centuries there was little use for independent philosophical effort. Christianity, the new substance that was "poured into the intellectual forms of the advanced culture of antiquity, entered upon its career among naive, uncultured, virgin races. It was to them the depository of all higher intellectual life and their educator. Over and against Christianity there was neither independence of thinking nor personal religious experience. The dogma of the Church was infallible doctrine; the truth of this doctrine is apprehended, not by personal experience and meditation, but by complete submission. Theology is queen, and in her household philosophy, that is, the human activity of thinking, is tolerated merely as a maid-servant (John of Damascus, † 754); it is employed merely as an instrument, or tool, for imparting system and due form to the established truth." (p. 1.) This presentation of the state of affairs is unsatisfactory: it takes no account of the essential distinction between natural and revealed knowledge. An epistle like Paul's *Colossians* was not written against thinking on religious subjects, not against *γνῶσις per se*, but against false thinking, *ψευδώνυμος γνῶσις*, guilty of *μετάβασις εἰς ἄλλο γένος*. Next, the author describes the scholastic era as an era of feeble efforts on the part of reason to assert its right over against the doctrine of the Church which had been authoritatively fixed. To Anselm of Canterbury († 1109) faith is still the supreme intelligence ('*credo ut intelligam*'), but Thomas of Aquino († 1274) already operates with natural theology alongside of the divine revelation, while Duns Scotus begins to criticize the accepted dogma as unreasonable, Peter Abelard († 1142), in his treatise *Sic et non*, exhibits the contradictions which occur in the traditional teaching of the Church, and Berengar of Tours († 1088), as also the Nominalist William Occam († 1347), insists that authority and truth are not identical, truth always being found on the side of reason. These early efforts terminate in the Averrhoistic maxim of a "twofold truth": a statement may be true in philosophy and false in theology. Then comes the era of rejuvenated Aristotelianism with its two *Richtungen*, the Aver-

rhoistic and the Aphrodisian, and with the rise of Humanism nearly every one of the old classic types of philosophy is resurrected. Nicolaus Cusanus and Giordano Bruno are treated specially, while Telesius of Cosinza, Francis Patricius, Lucilio Vanini, Thomas Campanella, and Theophrastus Paracelsus are merely mentioned as "*conquistadores* in the new world of the mind, comparable as regards violence to the conquerors of America." The mysticism of the Middle Ages is exhibited in the paragraphs on Meister Eckhart, Heinrich Suso, Tauler, and the *Deutsche Theologie*. This draws from the author a few remarks concerning Luther, who exchanges his early mysticism for apprehension of Christ by faith and substitutes for flight from the world an intense activity of faith in the world. On Luther's view of Scholasticism and Aristotelianism one could wish for a little more prolixity, now that the author has referred to Luther at all. It is true that Luther accepts the view of "twofold truth" in this form: something may be impossible in philosophy that is true in theology; but this does not by any means exhaust the influence of Luther on the philosophy of his times. By the way, since a distinct churchman like Luther has been mentioned in this philosophical *résumé*, a few words about the importance of Augustine for philosophy in his day, especially of Augustine's view of faith as compared with intellectual effort, and of his anthropological studies in the Pelagian controversy which affect the question of *liberum arbitrium* in natural man, might have been said.—In his remarks concerning the age after Luther the author describes the digressions from and attacks upon Protestant orthodoxy by Sebastian Frank († 1543), Caspar Schwenkfeld († 1562), Valentine Weigel († about 1590), Jacob Boehme († 1624), Johann Georg Gichtel († 1710), and the renegade Protestant Johann Scheffler (Angelus Silesius, † 1677), whose poetry has even been taken up into our Missouri Synod's hymn-book. It is a strange evolution that the same mind which produced "Die Seele Christi heil'ge mich" and "Jesu, komm doch selbst zu mir" could give vent to the following insanity:—

Ich bin als Gott so gross, er ist als ich so klein,
Er kann nicht ueber mir, ich unter ihm nicht sein.
Ich weiss, dass ohne mich Gott nicht ein Nu kann leben;
Werd' ich zu nicht', er muss vor Not den Geist aufgeben.—

The author's real work begins on page 11, where he starts out to describe *die Neuzeit*, which he divides into two epochs: Philosophy prior to Kant (pp. 11—80) and Philosophy since Kant (pp. 80—194). In the former epoch he portrays in chap. I the great rationalist Descartes and the Occasionalists Geulinx, Malebranche, and, in specially rich divisions, Spinoza and Leibnitz; in chap. II the great empiricists: Bacon, Hobbes, Locke, and Berkeley; in chap. III the English Deists: Herbert von Cherbury, Toland, Collins, Shaftesbury, Tindal, Bolingbroke, and, in a separate division, Hume, who can hardly be classified as a Deist; in chap. IV: Illuminism (*Aufklaerung*) in France, as represented by Pierre Bayle, Voltaire, Condillac, Helvetius, Lamettrie, Diderot, Holbach, and Rousseau; in chap. V: Illuminism in Germany as seen in Pufendorf, Christian Thomasius, Christian Wolff, Mendelssohn, Bahrdt, Reimarus; in chap. VI: Reaction against Illuminism in Germany as exhibited in the work of Lessing,

Hamann, Jacobi, and Herder. In the second epoch we are introduced, in chap. I, to Kant; in chap. II, to Fichte; in chap. III, to Schelling and his mental kinship, von Baader, and Krause; in chap. IV, to Schleiermacher; in chap. V, to Hegel; in chap. VI, to the reaction against Speculative Idealism by Fries, Herbart, and Schopenhauer; in chap. VII, to Hegel's dependencies ("das von Hegel beherrschte Denken"): the Hegelian Right: Goeschel, Gabler, Daub, Erdmann, Marheineke; the Hegelian Center: Baur, Biedermann, Pfleiderer, Immanuel Hermann Fichte, Weisse, Rothe; and the Hegelian Left: Strauss, Feuerbach, Stirner. This, we think, is the best-written chapter in the book. In chap. VIII the author presents the complete departure from speculation ("die voellige Ablehnung der Spekulation"): a) Materialism: Vogt, Moleschott, Buechner, Czolbe; b) Positivism: Comte, Mill, Spencer; c) philosophical New Kantianism: Friedrich Albert Lange, Liebmann, Paulsen; and d) theological New Kantianism: Ritschl, Hermann, Kaftan, Lipsius. The concluding chapter presents the great thinkers of the most recent time: Lotze, Fechner, Nietzsche, and von Hartmann. The delineation of the characteristics of the philosophy of these renowned men is given with remarkable clearness. Their relation to religion is pictured from the standpoint of the author's own view of religion. No review could do justice to that; it would have to be treated separately in a special article.

DAU.

Buchdruckerei Georg Heiser, Hermannstadt, Siebenbuergen: —

Die Verteilung des Weltdeutschtums. Dr. Karl Egon Gundhart. 79 pages.

The thought of recording the habitat and taking a census of all people in the world who acknowledge their German descent was suggested by the anti-German propaganda that was launched in connection with the late war throughout the world. The author reminds these people that no matter where they have settled on this earth, they share in some manner the fate of the German nation: "Wir Deutschen in der Welt bilden eine Schicksalsgemeinschaft." There is truth in this: we remember still, with sorrow and amazement, Roosevelt's speech delivered in Michigan during the war, in which the danger of being even slightly tainted with German blood was stressed, not to mention a multitude of similar incidents. But this appeal to blood relationship for the purpose of enlisting forces everywhere in a campaign to defeat anti-German propaganda will accomplish nothing while the Germans in Germany are what they are and do what they do. German *Kultur* and ideals of civilization are of questionable merit, and the cultivation of the German language in foreign countries will always be attended with considerable difficulties. This brochure may even do Germany harm, because it advocates the formation of an Order of Knights — however, not a secret society — which is to "render service throughout the world to the mystery of German thought, the German *Gral*." This is the Pan-Germanistic idea in a new form. But thought and merit do not achieve their triumphs by efforts of organizations; they need no such propellers. It is only feeble thought, inferior worth, coupled with selfishness, that seeks to achieve artificial success by raising an army of shouters.

DAU.

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